

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

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The Spirit of Compromise.

The champions of orthodoxy ask: Do you not believe in a devil? We answer, yes, many of them. Not personal devils, such as he who is represented to have taken the shape of a serpent and beguiled Eve, in the garden of Eden—who made war in heaven, thinking to dethrone the Almighty—who got permission from God to smite a holy man with plagues, to see if he could not make him curse his Maker to his face—who picked up God Almighty and flew away with him, to the pinnacle of a very high mountain, for the purpose of seducing him, and inducing him to fall down and worship his devilship—who was brought into existence, by the same God whom he thus endeavored to seduce, for the purpose of bringing eternal misery upon the whole human family. No such devil as this do we believe in; but we do believe in the existence of numerous evils, which are incident to the misconceptions and transgressions of nature's laws, by ignorant and undeveloped humanity; and these—one of which is the spirit of compromise—we would as soon should be called devils as any other name.

In every compromise between parties, there is a surrendering of right and an acceptance of wrong in its place. This will be obvious to every mind, on reflecting that such an adjustment of differences as does right to each and wrong to neither, is no compromise. Where no right of the one is surrendered to the other, without an equivalent, there is no concession and no compromise. If one man justly owe another a sum of money, and the creditor agree to receive half of the sum, as full payment, rather than to go to law, it is a compromise, in which the creditor buys of the debtor, with half the sum of money due him, that exemption from the annoyance of litigation which was rightfully his own, without buying. In this compromise, the creditor sacrifices a right and accepts a wrong; and the compromise is criminal on both sides. It is criminal in the one who withholds justice; and it is likewise criminal in him who agrees to be defrauded, and thereby encourages fraud.

To commence with compromises, we will go back no farther than to the close of the apostolic age, when sectarianism commenced splitting up the christian church into numerous and antagonistic organizations. Then each sect, forgetting the teachings of the master, whose name it had inscribed on its banner, directed all its energies to the propagation of its own peculiar tenets, and to the augmentation of its numbers, by proselyting among the heathen nations and unchristianized Jews. In the struggles of this competition, the God which Jesus preached, and the religion which he taught, were totally forgotten, and compromise with all the religious systems which he repudiated, became the order of the day.—They gave the God of mercy and love, which Jesus preached, for the God of wrath and vengeance, which Judaism worshipped. They exchanged something of all the simple beauties of pristine christianity, for what they accepted as equivalents in rites, ceremo-

nies, mummeries and absurdities of heathen idolaters, that by all means they might make some proselytes. And for this they had the sanction of Paul, who confessed that he was every thing to every body, that by all means he might gain some. This adulteration of the religion of Jesus, made it easy for Jew and Gentile proselytes to embrace it; and the different sects so vied with each other in thus facilitating the transition of Jews and Pagans, from faith to faith, that christianized paganism and paganized christianity became like the twin children of Sambo, who said "one looked so much like *befe*, he couldn't tell which from *tudder*." So professing christian sects have continued to compromise, till, at the present day, christianity is more absurdly and wickedly idolatrous than paganism itself.

Look back where christians, imbued with the spirit of compromise, accepted the superstition of the ancients, who, at the feasts of Ceres and Bacchus, pretended to eat the body of Ceres, in their bread, and to drink the blood of Bacchus, in their wine. To make the christian religion acceptable to those who practised this idolatry, they adopted the idea that the unleavened bread which they ate at their feasts, was the body of the crucified Jesus, and that the wine they drank was his blood. Most astonishing to contemplate, nearly the whole christian world, at this day, practise eating the body of Jesus, in little bits of bread, and drinking his blood from the wine cup, at their sacred feasts; and nearly or quite half of them are required to believe and acknowledge, that the clergy have the power of transubstantiation, and do really convert the bread into the veritable body of Jesus, which was nailed to the cross, on Calvary, and which was raised from the dead and is now in heaven; and to convert the wine into that very blood which flowed from the side of Jesus, when the soldier's spear was withdrawn from it.

It may not be denied that it is practicable to change human flesh and bones into bread, and human blood into wine; but it has to be done by passing them through nature's chemical laboratory, instead of doing it by the *presto-change* operation of jugglery, as pretended to be practised by the heathenized christian priesthood of the present age. All human bodies which are committed to the earth, become analyzed, and their component gases rise from the tomb and pass into vegetable and animal organizations. By this process of nature flesh and bones may be made bread, and blood may be made wine; but there is no other way of doing it. Hence the miraculous power of transubstantiation, as pretended to be practised by the priests of Ceres and Bacchus, and as compromising christian idolaters pretend to practise to-day, in imitation of their heathen prototypes, is a false pretence upon the face of it—an obvious, palpable and stultifying lie, the belief of which, at this day, is shamefully derogatory to the intellect of the age.

The spirit of compromise manifests itself in all the features of religious orthodoxy. The founder of the christian religion and his immediate followers, did not worship at the shrine of Mammon, nor build for themselves Gods of stone, brick and mortar, as the

heathen did. But their pretended successors of the orthodox christian faith, not only worship Mammon continually, by bowing to, smiling upon and acting the sycophant around those who possess wealth, but actually make for themselves idols, in the shape of huge churches, at great expense, and decorate them, inside and out, in the most magnificent manner; and upon them they place their heart's affections, looking upon them with feelings of devotional pride, and regarding them as means necessary to their souls' salvation.

Every church organization makes compromises continually with the prevailing vices. Men who amass wealth by selling intoxication, madness, poverty and misery to his fellow man, thus bringing wretchedness ineffable upon mothers and children who might otherwise be blest with peace, plenty and happiness, are admitted as members of those religious organizations, and received into fellowship by the clergy and laity thereof, for the sake of the pew-rent and contributions to be collected from them, and the unit which said admission adds to their numbers. So with the man who keeps himself continually under the influence of strong drink. So with the usurer who avails himself of the necessities of the unfortunate, to extort three per cent. per month for loans. So with him who fills his coffers by monopolizing the fruits of labor and grinding the face of the poor. So with those whose gross animal natures, indurated hearts and unfeeling souls gloat over the wrecks of female loveliness, victimized by the indulgence of their licentiousness. All these the spirit of compromise admits freely to church-membership, and to center-tier, damask-cushioned seats, in the gothic structures of aristocratic orthodoxy; but poverty and crisp hair must seek some more humble place of worship, or take back seats in the gallery or under the stairs.

Another great field of operations for the spirit of Compromise, is that of national and state politics. Neither a nation nor an individual can be justly censured for accepting, as a compromise, a right or privilege which could not be otherwise obtained, if no true moral or religious principle is involved in the sacrifice. Thus, when our revolutionary ancestors had exhausted all the resources of the colonists, in the struggle for national independence, and Britain herself became jaded and willing to enter upon negotiations for peace, they accepted compromises, rather than to hazard every thing they had fought for. They agreed not to arm their merchant vessels, but to submit to the right of search, and to the insolence of every fopling who was entrusted with the charge of a British cruiser, and who might choose to stop an American ship, on the high seas, to examine her papers and take away any part of her crew whom he might suspect of owing allegiance to Britain. They agreed not to have any ships of war in their navy, of higher rate than forty-four guns. These humiliating compromises of national rights, were demanded by British arrogance, to secure to herself the supremacy of the nautical empire, against you American enterprize and prowess. They agreed that there should be no iron founderies established in this country, in which heavy ordnance could be cast. That which could not be furnished with what were termed half-furnaces, they must go to England for. These compromises, though required in the spirit of arrogance and injustice, were acceded to from a necessity whose imperative voice could not be disregarded, and no blame could attach to the conceding party.

In due time, as the nation approached the estate of manhood, these humiliating and disgraceful compromises were wiped out by

its military and naval prowess, and national freedom and independence were completed. But, whilst no blame attached for concession which the condition of the country rendered unavoidable, there were virtual compromises of human rights, introduced into the constitution of the national government, which were inhuman, unchristian and ungodly, in their character, and damning in their ultimate consequences.

Britain, in her all-compromising avarice, had followed the example of Portugal, in piratically seizing, abducting and selling into perpetual slavery, the unoffending sons and daughters of Africa, for the sake of the accursed pelf which would flow therefrom, into her treasury and the coffers of her citizens. She soon surpassed her infamous exemplar, in the demoniac traffic, and pursued it till she filled all her West India and North American colonies with enslaved victims of her avaricious lust and inhumanity. Thus was human slavery, that paramount curse of the nation, introduced into this country. Thus were the people of the Southern States supplied with slave labor, and compelled to adopt it, by legal enactment of the mother country. Hence it is that the Southern people are greatly more to be commiserated than blamed, for the existence of physical slavery as a social institution. The people of the free North are justly entitled to all there is of American culpability, for the existence of that national shame and plague; for they compromised their moral integrity, humanity and religious principles—what they had—by giving free scope to their adventurous spirit, in competing with England for the profits of their unhallowed enterprize, whilst the people of the South, who had neither necessity, taste nor qualifications for nautical adventure, took no active part in it, save to purchase and employ the stolen specimens of humanity, as they were required to do by law, till they became an absolute necessity.

With these facts in view, much as we deprecate the existence of that great evil, we have never joined in the crusade of ultra abolitionists, against Southern slave-holders, sternly requiring of them to surrender to the demands of freedom and moral justice, all the property invested by their ancestors in human chattels, whilst the heirs of those Northerners who stole and abducted those unfortunate people, hold fast that which their fathers received for them. Most gladly would we see a tax levied on all the property in the United States, including the slave property of the South, to pay a fair valuation for the redemption of those enslaved millions, and set them free; thus legitimately, humanely and justly wiping out that foul stain from our national escutcheon.

The proper time to have freed the nation from this great curse, was at the formation of the national government. Then it was that provision should have and could have been made, for a prospective abolishment of physical slavery; for then it existed in all the States, or nearly all, and none could have justly complained of being injured by it. A provision was made to put a stop to the kidnapping and abducting slave trade, with a compromise attached, allowing it to be continued for twenty years longer. Vastly better would it have been if the objection made by some Southern members of the convention which adopted the national constitution, to the proposition to fix upon a time for the abolishment of slavery, had been allowed to prevent, for the time being, the consummation of the object for which the convention was organized. A second convention, in that case, would have saved the nation from the fate which now hangs over it—a revolution of human carnage, to which that, at the conclusion of which the nation was

born, will be as nothing in comparison. But, in their eagerness to consummate the proposed political union, those who favored the proposed prospective abolishment of slavery, compromised a God-inspired principle of action, and thereby sowed the seed of sectional strife, which has already reached the culminating point, and is ready to break out into anarchy and devastating war, from which, it is evident to our mind, there is no salvation for the American people.

From the date of this original and fatal compromise in the organic law of the nation, the whole history of our national affairs is a history of debasing and criminal compromises. A State of the first geographical magnitude, with human slavery attached to it, was taken into the Union by a compromise between Northern and Southern representatives, in 1820: the latter gaining their point by conceding to the former a stipulation that a wilderness territory, away in the region of the Rocky Mountains, where civilized foot, except of trappers, had never trod, and never was expected to tread, should be kept sacred to human freedom. This apparently worthless concession was meanly and criminally accepted by the Northern compromisers, and another slave State, containing sixty-three thousand square miles of territory, was brought into the Union. Thus compromise followed compromise, the North always getting the worst end of every corrupt bargain, till the progress of internal improvements, all the result of free-state enterprize, carried civilization up to and into that far off wilderness territory, which the compromise of 1820 consecrated to eternal freedom.

Then it was that the greedy eye of slavery propagandism saw that the territory which it had contemptuously thrown to the Northern compromisers, that they might use it as a veil of gauze for their treachery to the people whom they misrepresented, was about to become the residence of millions on millions of freemen, and to furnish a dozen or more free States, to become members of the Union. Immediately they set about compromising that compromise; and they set Virginia to seek out a compromising candidate for the Presidency, who could be induced to recommend the repeal of the compromise of 1820, and use all the influence with which the constitution invests the Chief Magistrate of the nation, to carry it through Congress. True to her trust, and anxious for a greater outlet for her sable progeny, slave-breeding Virginia hunted through the free States for a compromising traitor, and found one in the person of FRANK PIERCE, of New Hampshire. He bit at the bait, consented to be used, was elected and installed in office, all by the machinery of corruption, which, as we have before intimated, is the only evidence of progressive thought which has emanated from minds devoted to slavery propagandism, since the adoption of the national constitution.

The farther history of this compromise, is too generally known to be rehearsed, and too revolting for a mind attuned to honor, truth and patriotism, to dwell upon. Suffice it to say, that this procuree of Virginia immediately set about the accomplishment of the purpose for which he was procured. He recommended the repeal of the Missouri compromise; urged it with all the eloquence he could borrow from another compromising traitor; excited the spirit of compromise in as many corrupt Northern representatives as could be successfully acted upon by executive influence; and the atrocious act of nullifying the Southern moiety of what was agreed to be a sacred and inviolate compact between the two sections of the republic, was perpetrated.

From the date of this most gross and daring violation of the

conceded rights of the free States, the strife between freedom and slavery, for the mastery in Kansas, has waxed warmer and warmer, till blood has been shed. All this time, the national executive, whose infamous corruption was the cause of all the trouble and strife, took the part of aggressive propagandism, and brought to bear, not only his official influence, but the powers of the government, against the success of freedom. So stands the case, and the prospect, to the true patriot, is ominous of the most fatal consequences. This it is which makes the coming election the most important one that has ever taken place since the adoption of the present constitution. Upon the choice between the three candidates for the Presidency, hangs, as we think, the destiny of this Union. It is well understood that the candidate of the American party, has no more chance of success than if he had been born yesterday. It is, we think, a settled principle in American politics, that no man who has once been President of the United States, whether made such by popular suffrage, or by constitutional lapsed legacy, can ever reach that position again, through the ballot boxes. The question, then, remains to be settled: Shall the candidate favored by the administration, be elected? If so, the worst consequences may be expected. We are truly sorry that we cannot excuse ourself from the duty of saying this much of truth on this subject; but we must not—dare not shrink from it.

To return to religion, and to close this article, we find it necessary to say, that even among the Spiritual fraternity, we find a few lingerers who would fain make a compromise between Spiritualism and orthodoxy. They are willing to admit that the spirits of the departed do return and hold converse with their mortal friends; but they insist on bringing with them the entire collection of books designated as the word of God, by the Nicene Council, which books, by direction of Constantine, were bound up together and called "The Bible." It is not enough for such ones that Spiritualists admit that every true word contained in that volume, is the word of God; but they insist that the whole must be taken as such, even though it outrage common sense, ignore reason and philosophy, and give the lie direct to science. May God and the good angels hasten the day when the spirit of compromise shall be known no more in the family of man.

For the Age of Progress.

The Religious Demands of the Age.

BY S. J. FINNEY.

It has been well said that a man's thought of God is the most important thing in his life. It is the great central idea of his theology and religion. Around it all his emotions cling. In all questions of duty, it is his last standard of appeal. This is as true of *humanity* as of individual man. The institutions of nations, social, civil and religious, are only adjuncts of their great national ideas of God. When any calamity seems about to fall upon a nation, its eyes are immediately raised imploringly to heaven, for protection. The national idea of God ramifies throughout all its machinery, and gives both form and spirit to its enterprises. It is not going too far to say, with all human history at my back, that the character of a people may be seen and read in its *Godism*. This is evident, if for a moment we look at the great national religions of the world. In Mohamedan countries God—the idea of God—is not a Christian, nor a Brahman, nor an Indian, but simply a Mohamedan. In Christendom God is not a Mohamedan, but a Christian. In Persia God is a Persian. And so of all other great national religions.

Now what does all this mean? Why all this diversity and antago-

nism in the Godisms of the world? Is God Proteous-like, that he seems one thing in China, and another in Turkey, another still in Persia, and still another in Christendom? Christians tell us God is infinite; Mormons, Mahometans and Brahmans tell us the same. Whence then all this contradiction in the great national ideas of God? Christians tell us that their idea alone is the true and infallible one. And all the other great sects assume the same for their respective Gods—or ideas of God.

Now all these ideas cannot be true as a whole, and it may turn out that all cannot be false as a whole; but it is certain, that in part, some of them must be false, and I am quite confident that all of them are false in the less or more, and all of them are true in the less or more. But when we turn over the historic pages—bloody with religious wars—and see grim ruin frowning on the the mouldering relics of ancient cities and empires fallen, 'neath the contentions of religious sects; when we see the plains of distant Turkey bleaching with the bones of slaughtered millions—Mohamedans and Christians, in a common death, who fell victims bloody to devastation's dreary shrine, while defending and attacking each other's Godisms; when we behold priests in sacerdotal robes, condemning and burning at the stake his fellows, for entertaining a different idea of God from theirs; when we find, in short, the wide world over, that the great bone of contention among nations, has been their Godism; we ask in astonishment, what is to be done? What is the cause of all this devilish jargon? Is not God one and Infinite? Why then do men cut each other's throats to defend God, and extend their ideas of him? What is the cause of all this difficulty?

The explanation is simple and the remedy easy. The cause of the whole difficulty exists in the fact, that men and bigots mistake their ideas—their thoughts of God—for God himself; and when once the idea becomes a matter of tradition, the authority of antiquity,—the dust of age—seems to the fanatic, to sanction, to baptize, to make sacred the tradition of the "Fathers," and as a consequence, to demand an entire subjection of soul and body to the dictum of the tradition, thus slowly but surely developing the doctrine of the infallibility of books and dogmas. To each religionist, he who does not believe is reckoned a heretic or a heathen, and so must be killed, or sent to expiate his crime in a spiritual hades. Each sect aims at universal empire over the souls of men, and each defends itself as Divine. This is ever true of the several hundred Christian sects. This is the source of bigotry and intolerance among all sects. This sectarian spirit, thus engendered, judicially murdered Jesus, and for centuries bathed the green earth in blood. It is the same spirit in the Christian churches, both Catholic and Protestant, which keeps up this constant jargon of contention. So long as men continue to mistake their puny thought of God, for God Himself, and to baptize that thought with the supposed attribute of infinity and infallibility, so long will the discordant howl of religious factions rend the skies.

There is a great difference between a man's religious sentiment and his thought of God—his conception of Infinite Divinity. The religious sentiment is spontaneous, loving, kind, holy and inspiring. It gives us the consciousness of God—of Goodness, of Infinite Love, Justice, Truth, Beauty. It does not give a comprehension of God, but only an apprehension of him—a consciousness of him. Its function is, not to bound, describe, and circumnavigate Deity, but to *feel*, to *love*, to *adore* Him in measure as large as a finite soul. But a thought—a conception of God is only an attempt of a finite intellect to bound, to describe, to measure Divinity; and this thought therefore, being merely an intellection of God, is always just the measure of the thinker—of the man—but in no instance is it an adequate idea of Divinity.—Now to mistake this conception of God for God Himself, is to take a finite thought for an Infinite reality. This Godism of men is the great stone of stumbling to the nations; and on its granite sides many great peoples have been broken.

What can remove this prolific cause of war and wrong? Or must

the nations still struggle on, amid the wreck of falling empires, the sack and conflagration of cities, the destruction of millions of men, women and children on religion's bloody altars? Shall men whose souls ought to be lit with the light of love and brotherhood, emit only the fires of hell, and of hate and rancorous malice full, grin, gibber and howl on the fields of death and desolation? Is there not some great central *Principle* around which the nations and sects can rally their bleeding millions, and over which the angel of *Peace* can unfurl the flag of universal *Toleration*? Is the Universe a grand failure? Are thrones and chains, and racks and gibbets, and blood-stained altars, and cowed and hooded priests, God's engines of love and reconciliation? Is blood the element of Love's great baptismal fount, from which to sprinkle the nations with the flowers of peace and plenty? Ah no! O'er this sectarian jargon of contending religious factions, comes the calm clear voice of "*Harmonial Philosophy*." It speaks trumpet-tongued to the battling nations: "Peace, be still." "Put away your bloody rites and altars, pull down the black flag of sectarian piracy, unfetter the slaves of mammon and of fear, and cease to war about your senseless creeds and mummeries."

God is One—the Father of nations. Man is one—a Universal Brotherhood. "God knows no Mormon, Mahometan or Christian, but only humanity." Christian: that Pagan brother of thine, bowing before the crushing wheels of Juggernaut, is as honest, and as holy a worshipper of God as you, who in the name of a murdered reformer, chew a little unleavened bread and sip a little wine; and is quite as sure of an immortal life of unending progress. Point me to a nineteenth century Christian who would yield up his life as an offering to God, or his cause. Christians may be more intelligent, but that Pagan brother is just as true to his light. The sentiment of God in that pagan's soul is just as divine as the religious sentiment of a christian, but it assumes a form of manifestation determined by the educational circumstances which surround it, and so does the christian's. But all these external forms are only the signs of an internal sentiment, flowing into the outer life, like water into a vessel, and taking on the forms of its surroundings. In spirit, religion springs from the same, or from a homogeneous religious nature, organic in humanity—not in *Christians* or *Mahometans*, as such. Religion is the sentiment of Divinity in humanity, and where humanity is, there will this religious sentiment show itself. I care not under what name it flows forth into outer form, whether Christian, Jewish or Mormon; I care not about its external symbols, the thing is the same in all. The recognition of this great principle alone can cure the wicked woes of sectarianism. It contains a magic power to make men tolerant. I cannot, I will not believe that God does not inspire Mahomet and Plato, as well as Moses and Jesus. I cannot blaspheme "The Father" so much as to assume, like Christian churches, that God is not as much in the world to-day as when the lustful and covetous Jews butchered the defenceless Midianites and prostituted their beautiful virgins in the name of God. Universal Inspiration is written all over the constitution and course of things; and the Divine Life, Love and Beauty flow through all the veins and arteries in the Universe. Inspiration—'tis the ever present past, the great inner reality of being, the Soul of Progress.

But inspiration of nations takes on great national forms, and becomes, therefore, in any given nation, the soul of all its institutions.—Its form of manifestation is determined by the great national organism. In Rome inspiration is Roman, in Greece Grecian, and in England English; but whether in Rome, Greece or England, it is the same in principle and substance—it is *Life*, *Power* and *Intelligence*. The same great life pulse throbs in all and each. What matters it whether my nose is Roman or Grecian, or my cheek bones high or low, or my skin black or white; are not the heavens over my head, the earth beneath my feet, the vital air about me, and all to bless me with life and thought? Away with this "I-am-holier-than-thou"—religion—for it is a great lie. It is the angel of death to the lower world. It burns "heretics," damns the noblest reforms, turns heaven into a dungeon, and earth into the workshop of devils.

Look over the world, reader, and tell me, what are the religious demands of the age. Are they not palpably these? A religion without sectarianism or superstition, a God who is a Universal Father, and a humanity which shall be a united brotherhood. Such a religion is in the soul of every true man and woman, and to-day breaks through the dark pall of superstition, is borne on the wings of the wind, and heralded from the celestial world by myriads of angels of the "*Great Harmonia*." The Genius of religious liberty has flown forever from the cloister and the cathedral, has forsaken the bloody altars of *Sects*, "and sits upon the eternal hills, beckoning the nations to come up higher." The black angel of death and decay flaps her dark wings above the church, the porch, the altars and the traditions of the past, and with horrid screechings, threatens the world with damnation. But her labors are vain.—The sun of freedom is fast rising on the world, and is even now tinging the tall tops of the mountains of oriental mythology with the beautiful promise of an age of "*Peace*" and joy.

Let every true man and woman then, put shoulder to the wheel of Progress, and so aid the day along.

Lecture by E. C. Dayton.

MISS BROOKS, MEDIUM.

When mind shall have arrived at the throue of reason, and shall bow in rational worship to its high and holy teachings, adoring, in true purity of feeling, the God of creation, and not the Deity of self-conception, then and then only, will the appreciative inculcations, handed down in volumes of untold wisdom, from the concealed and unfathomable depths of the future, stand before a common humanity, a mighty Colossus of eternal truth. When all things in creation shall be appreciated, as Infinity itself, a complete and stupendous whole, then will be the time when the one great source of life and organic animation, will be to each mind the one Living God of the Universe. When mind, by the processes of organic life and of a reciprocal nature, shall know its mighty and unbroken relation to the worlds constantly being formed and discovered in the space of infinitude, when the fixed laws of attraction and association are as strongly receptive to the finer atoms of the sun as to the bright deific particles thrown from God's soul, and mind shall realize the vastness of the thought that man is the constitution of all the combined and legitimate elements recognised in all subordinate forms of being lower than himself, then will it be received that *individuality* is based upon the organic structure of gross materiality, and that spirit and matter, in all the wise economy of God's love and wisdom, can never be disconnected.

That matter gives tangibility to being, and spirit indicates that by its powers of intelligence and comprehension, there exists a higher source of causation and intellectuality, mind, in the present age, so indelibly wrought with the beauties of science, cannot deny. The various organic constructions, and the multiplicity of forms on the earth, are relatively held together by the infinite laws of attraction and association, and while matter by its specific tendencies, constitutes the outer form, or tangibility of form, the soul or spirit which animates each definite form of creation, elaborates the matter it acts upon into some object recognized as an individuality upon earth. Then if God is individualized not in the sense that man is, but is the centrestance of all life and existence, upon the same analysis of reasoning—upon the same essential hypothesis, the individuality of man cannot be destroyed or lose itself in something higher, as the mineral, vegetable and animal lose their identity in man. Man is an identified being on earth, and must essentially be identified beyond his existence materially; whether he inhabits a located heaven, or whether he exists in the spaces of immensity, or seeks some far off world, or lingers round the earth, wherever he is, he must be an identified existence. And why? Simply because, in all organic forms of being that now inhabit the earth, he, interiorly, is an image of his God, possessing an immutability of reasoning, while instinct is the only faculty assigned the animal, and may lose itself into a higher understanding, as instinct also belongs to man; and

we find nothing in life higher than man. Hence he cannot lose his individuality, except in immortality.

As God is positive to all else, so is man positive to all else in earth; and nothing can be higher than man. He becomes the truly identified embryo of that source from which each faculty of the soul originated. The germ of being must first be individualized in gross material, before it is capable of receiving higher developments, through the processes of nature or organic life. As vast and wonderful as are the bright constellations of worlds that adorn the midnight heavens; yet, in all their mysterious awe and magnificence, they but indifferently compare in magnitude and power with the universe of mind that throbs in one grand humanity, with the emotions of joy, or the emotions of discord which may follow the imperfections conceivable in the mind of human nature.

Yet man is a responsible being, accountable by the laws of his own constitution, to those laws for every finite or infinite transgression; for as law governs the finite, correspondingly do infinite laws control the infinite part of man. All gross matter must evidently sometime become an ultimatum of higher embodiments of development; and as the *Spirit* of man becomes transcendently beautiful, when immortalized, so must the infinite *body* of man become equally and correspondingly beautiful. God is Infinity and Eternity—the infinite whole and the eternal whole. Hence, as his creations are wholly and definitely governed by law, they cannot suddenly change, nor even impulsively; but they are gradually and perhaps imperceptibly modified; and from this fact is the difference from the primal to the ultimate of any effect only and alone referable. And in the analyzation and generalization of nature and its laws and their effects, every form in existence is governed by an interior principle, and is rendered beautiful or deformed, according to the peculiar association of its inherent essence or qualities.

The sun and the condensation of this globe, will lead the mind analogically to the bright understanding of the mighty elements of eternity that move harmoniously around their centres, throwing off matter that goes to sustain other bodies, but never lose their identity in all their infinite processes, but still roll on 'midst the bright galaxy of eternities, that in every atom of their being reveal a world of wisdom.—And through the successive modifications of the laws of organic life, and in every link of transition, we ever behold progress to be the ultimate destiny of every living existence; and through each association there is an imperceptible and inconceivable melody outrolling from every chamber of the spirit life, which alone must be heard in its divine sweetness, by the soul of reason.

If the speculations of man are not based upon reason, they must perish and fall to crumbling ashes, like ancient Greece or Rome, who once stood before the world, arrayed in all the pomp and grandeur that earth could afford. They fell, and thus must perish all things not guarded by the soul of reason, and its guardian angel, wisdom. Earth has its spirit, as does the existence of man. It contained the original principle that is displayed throughout the immensity of space, controlling worlds and producing motion, animate and organic life and sensation, to be disseminated upon the surfaces of the earth, from the primal life of all breathing things to their proper ultimates. The great original mass of this world, in its first stages of chaotic development, and through all its ultimating processes of refinement, was a substance containing within its own burning deep, the embryo of its own beauty and perfection. It became impregnated by the virtue of its own laws, and was thus guided, controlled and perfected. And, in reasoning analytically, from cause to cause, and their specific effects, we discover matter and motion to constitute the original condition of all the unbounded creations, formed to fill up the vacuum of an undefinable space. No limits can be given to the inconceivable extension of matter—no conception nor combination of conceptions, can conceive of its appearance, for cause and effect are involved in one grand, universal motion, undulating its own immensity, from the everlastingly infinite to the mightier spheres of beauty and perfection. The inconceivable expansion of motion, is developing perpetually, worlds and forms, which

are indices of still higher and greater worlds and forms, in the infinite degrees of perpetual progression. Nothing in all the unlimited expanse of being is repulsed from the great Body or Infinite Centre, but are ever and indissolubly attracted toward its mighty existence; for matter and motion were launched from the soul of God, to the extremity of their own atmonpherical circles, and to their boundaries of organic life. Power of an indefinable magnitude is manifested in planetary productions, and the inimitable adaptation of every constellation, to the mighty source of their central motion, displays infinite and eternal goodness, power and wisdom.

The proper adherence and natural obedience of these worlds, constantly coming forth from the bosom of space to the positive laws of cause and effect, each obeying the impetus given it, displays infinite justice and harmony. And from the gradual condensation of light and heat incalculable numbers of worlds have been formed by the power of attraction and repulsion; and in the evolution of their own atmospheric motion and progression, gross matter escapes their mighty constitutions, and other worlds begin to animate other parts of immensity. Each expands in power and contracts in volume, according to the law of acquired magnitude, and are constantly drawing from all higher worlds matter still more refined and unparticled than is evolved from their primal conditions or developments. And *power*, wielding its mighty and energetic influence, co-eternal with the existence of matter, is breathing forth from its mighty pulsating bosom, unnumbered worlds, which are expanding through the regions of infinite space, to the boundless durations of eternity. And by the interchange of particles and by the chemical association of atoms, each of itself possessing the positive and negative forces, attract their like affinity and repulse those atoms grosser than the constituents of their own natures. And as God is the focal point of all circumferences, and of existence, there extends from himself to the lowest object in life, an unbroken chain of eternal progress, and a concentration of causes and effects, which he alone is capable of conceiving. Hence the human mind is absolutely incompetent to conceive of infinity: and when it goes off in its wildest researches for truth, plunging into the indefinable ocean of futurity, infinity vibrates nor echoes no response to the thoughts of man, and he never can have an adequate conception of eternity.

The human world can give Infinity no signification; but as the human mind is a composition of the refined and perfected particles of all else existing, it can soar off and explore and infinitely associate with things of a noble nature, lofty and dignified in their existence as are the qualifications of mind. It is then seeking its equilibrium, and is striving to pass from its existing insulated state to some unknown, yet attractive habitation among the avenues and chambers of an immortalized being. And man, when he becomes wholly immortal, and has passed from earth to heaven, is not capable of reproduction, for the animal part of his being remains with the earth, but the immortal germ, pure and holy, hath gone hence, to live and breathe the fragrance of heaven's tropic skies; and man seeks his associative developments through his immortal existence, but cannot reproduce his kind, save in the gross material; and when this becomes merged into something more refined, man becomes immortal. While the body fades, the soul renews its youth; and in the innumerable classifications made of effects in the outer world, the different sciences that have been created upon suppositive and an unwarrantable hypothesis, and the extreme opposites in nature, such as light and darkness, life and death, should all be impressed distinctly upon the understanding, as being governed by immutable law, and not upon the notions of a partial God.

For even one single human mind, in its powers of comprehension, conception and understanding, surpasses all computation, and its revolution is governed by eternal laws, and while in the gross material body will continue to reproduce and re-create new existences of supreme excellence, and refined and exalted states of material perfection, until it becomes this very essence of immortal life. And God shows no partiality; for each mind being controlled by interior laws, must, according

to its adherence to those laws, receive its power of understanding, and of right, justice and equality; and if there is any difference in the strength and magnitude of the intellect, the difference is alone attributable to the *laws* of God, and does not indicate a constituted partiality of his mighty being, overflowing from every labyrinth and chamber of an uncontracted infinitude, with his love and eternal beneficence.—And if mind could understand *one atom* it could comprehend a *globe*, for the laws governing and actuating their motions and revolutions, if understood, can as easily control infinity as one atom of matter moving on in motional degrees and orders, to its final ultimate. And in all the processes of the soul of life—God—or in the body of life—nature—there is no unjust absorption, no unequal association, and no annihilation of one existence to supply the selfish purpose of another; but all through nature, there is one grand universal melody rolling in richest undulations from the pulses of God's being, down, down through the throbbings of archangel existences, until the one grand and holy diapason reaches man, and then vibrates his soul with tones of richer sweetness and ends in the one glad and immortal note in the octave bars of progression—Harmony.

And yet in the calm tranquility of heaven, and in the divine emanations of immensity, there is another proud and holy strain, rolling in ocean wavelets, through the economy of nature, and wields its power on the undefiled altar of Liberty, where the soul of life cries for its sympathy, and as down, and down the incense comes, humanity catches the inspiration, and on its own gilded walls of peace and liberty emblazons the holy strain in the characters of eternity, and the last lingering trace ends in the eternal attribute of God—of Man—Justice. And in the elemental changes of nature, even the muttering and distant thunder, the lightning's fiery glance, the rain-drop's pearly dew, the sun-shine's reflection in the waters, and the ocean's heaving breast, the rivulet's prattling melody, and all heaven, yea, eternity itself breaks forth in one high and holy deific strain, rolls feelingly along the chain of life, penetrates the midnight sky, shatters to atoms the empire of false speculations, and ends in one noble and undimmed national and religious truth—THE LIBERTY OF THE SOUL.

Truly,

E. C. DAYTON.

From the London News, June 12.

Late Scene in the United States Senate in an English point of View.

The march of events in the United States is almost as important and ought to be almost as interesting, to Englishmen as to Americans. In the domestic politics of the States we possess the key to the foreign policy of the government, and the mystery of the insults offered to England solved by the graver wrongs offered to the *elite* of the American nation by the government, or under its connivance. Therefore it is that we have been anxious to keep the facts of the struggle about Kansas before the eyes of our readers, and for the same reason we now lay before them a brief narrative of a series of incidents which may not impossibly issue in a dissolution of the Union. Such a dissolution has been the occasional threat of many an angry State or disappointed party since the great nullification conflict, a quarter of a century ago; but the case of Massachusetts, of which we are now speaking, is wholly unlike that of passionate South Carolina. Massachusetts, the leading State of the Union, would no more hear of a dissolution of the Union twenty years ago than England would hear of restoring the Stuarts or setting up a republican government; and gradual has been the approach to the verge of such dissolution, and very stringent must have been the force of circumstances which could bring the foremost, the most intelligent and the most staid of the group of States into such a position.

About eighteen years ago, a clergyman from New England, a citizen from Massachusetts, was settled at St. Louis, Missouri. Having denounced, by his missionary press, the denial of Justice in a case of burning a negro alive, which prevented the murderers being brought to

trial, he was driven out of the State, after his press and types had been thrown into the Mississippi. On the opposite bank of the river, at Alton, Illinois, which was not a slave State, he established his press again. There he remained, through many scenes of violence, quiet and inoffensive, but continuing to publish his paper. At length, after his press had been destroyed three times, he was shot; and it has been customary from that day forward to call Lovejoy the first martyr in the cause which is now approaching its crisis. Dr. Channing, as soon as the murder was known in Massachusetts, headed the citizens of Boston in a requisition to the municipal authorities for the use of Faneuil Hall—the old “Cradle of Liberty,” as it has been called since the Revolution—for a public meeting, on occasion of Lovejoy’s murder, in defense of the press. The authorities refused the use of the Hall, on the ground that public sentiment was opposed to such a meeting as was proposed. This stirred Dr. Channing to such a remonstrance as shamed the leading citizens to action, and the same requisition, bearing an immense mass of signatures, was presented again, with success. Very critical the occasion was; and there were moments when the friends of constitutional rights feared that all was lost and that liberty of the press, and all the liberties that are implicated with it, would be sacrificed to dread of political danger on the one hand, and the cupidity of the merchants on the other. To Dr. Channing’s low voice and quiet manner were opposed the loudness and the blustering of the Attorney General of the State, who seemed to carry the waverers with him in his denunciations of the press as troubler of the relations of the North and the South, and all seemed lost, when a very young man made his first great speech—the first of a series to which no other American oratory can compare. Mr. Wendell Phillips, whose name is becoming more important to England every day, was a young citizen of good property and good family; and he obtained a hearing at once, and roused others to support the right, so that it finally prevailed. Mr. Wendell Phillips, has for many years been the leader of the disunion party, foregoing all the usual aims of republican ambition, rather than take the oath of allegiance to the Federal Constitution, which countenances slavery, and is therein in direct opposition to the Constitution of his own State. Sooner than others, the disunion leaders saw that unconstitutional laws like the Fugitive Slave Law and the Nebraska bill, must be carried through the compromises of the Constitution; and they took their ground in good time, so that if others had joined them, the final collision and disruption of the Union might have been avoided.

Among the hearers at that critical meeting was a law student, the favorite pupil of Judge Story—Mr. Charles Sumner, whose name is just now the label of the cause throughout the United States. Mr. Sumner lived for some time in London, and travelled extensively in our country. He made many friendships among us, and the selection of him as a victim of Southern violence is perhaps a fortunate circumstance, as the personal sympathy of many Englishmen will necessarily quicken their comprehension of American politics, in which Mr. Sumner is so deeply concerned.

This gentleman’s conclusion as to the right method of action was not the same as Mr. Phillips’, though their advocacy of their common principles was equally earnest. Mr. Sumner decided for political action, and entered Congress as a leader of the Free Soil party. He has for some time been one of the Senators from Massachusetts; the honest, plain spoken Abolitionist, Mr. Wilson, being the other.

The agitation caused in Boston and the rural districts by the enforcement of the Fugitive Slave Law in Burn’s case, so far brought the citizens to the point of practical action, that they passed the Personal Liberty law, and are abiding by it, in opposition to all threats. The aid they have given to the free settlers in Kansas is well known; and the completest exposure of the betrayal of Kansas by the President and his creatures, that has yet been made is to be found in the speech in the Senate of Mr. Sumner. Out of that speech has arisen the new crisis, which so fills every American mind, that the whole pack-

ets of letters and newspapers by the last mail, contain no notice whatever of the quarrel with England. Mr. Sumner’s speech was loud and exhaustive. The reports given of it in the American papers vary so widely, that it is impossible to judge whether it was, or whether it was not offensive in its personalities. If it was, this is a new feature in Mr. Sumner’s oratory; and there is a strong presumption that it was not, in the fact that, while addressing a hostile auditory for two days, he was not once called to order. Mr. Butler, a Senator from South Carolina, came in for his share of Mr. Sumner’s reply and accompanying censure. A consultation was held by some Southern Representatives the night after Mr. Sumner’s speech, to decide how he should be punished and silenced, and it was under the direction of this clique that a member of the other house, Mr. Brooks, a nephew of Mr. Butler, took up Mr. Butler’s quarrel—not by sending a challenge to Mr. Sumner, but by twice waylaying him on his way to the Senate Chamber, and finally attacking him there when he was incapable of self-defence. Mr. Sumner was writing at his desk, which was fixed to the floor, and he was also confined by the weight of the Senatorial arm-chair—he was alone in that part of the room, unarmed, in every way unprepared, when his enemy came behind him, and, without a word spoken, struck him violently on the head. Mr. Sumner sprang up with such force as to tear up the fastenings of his desk, but he fell unconscious, and was beaten as he lay till the person who mounted guard over his assailant, was pushed aside, and the assailant himself overpowered. Mr. Sumner will not die of this. He is pronounced out of danger; but if he had died on the spot, the wrath of his State could not have been greater than it is. It will not be appeased by the conduct of the authorities at Washington, whose partiality in favor of the assailant, Brooks, is evident enough.

Mr. Seward moved for a committee of inquiry into this breach of Senatorial privilege, and the committee could not, of course be refused; but Mr. Seward is not on it, nor any other Northern man, who can be supposed to have any bias against the South. The Washington magistrate saw no occasion for committing Brooks to prison, or for even taking bail for his appearance. Throughout Massachusetts, and a great part of New England, public meetings were immediately called. The first Boston meeting, instant and spontaneous, is very striking. Dr. Channing has been long in his grave, but the white-haired old Dr. Beecher, Mrs. Stowe’s father, was there to open the meeting with prayer—according to the old custom of the State. To us the most impressive fact is that the general cry of this and the great subsequent meeting, composed of citizens of all politics and religion, all professions and parties, was for Wendell Phillips, the Abolitionist and disunion leader. All his speeches are splendid; and it may be imagined how this one will work. The situation of disunion, virtual before, will ere long become actual and recognized. The sentiment of the first meeting may be briefly expressed in the words of one of the speakers—“The blood of this Northern man, who had dared to stand up in the Senate of the United States under circumstances that would have discouraged a man of less ardor, less enthusiasm, and less courage—that blood now stains the Senate floor, and not all the waters of the Potomac can wash it out.” A prodigious meeting was held in Faneuil Hall the evening before the departure of the last mail; and the next will bring detailed accounts of the proceedings and of Mr. Phillips’ speech. The New England Annual Convention was to take place the week after; and it may be confidently predicted that it will be more like the conventions of Washington’s days than any that have been held since. Meantime this quarrel puts out of sight and out of mind the quarrel with England, and the President’s purpose in aggravating that dispute will be so far baffled. Every man is repeating to himself and his neighbor that the blood of their representative now stains the Senate floor, and not all the water of the Potomac can wash it out.—The next thing said is, that there is nothing for it but the discomfiture of the slave policy or separation from it, add that this would be the upshot, whether now or ten years hence.

AGE OF PROGRESS.

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THE AGE OF PROGRESS IS

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Buffalo Harmonial Conference.

Brother T. G. FORSTER having returned from his tour of recuperation, as we announced in last week's issue, our much esteemed celestial friends, SMITH and DAYTON, returned with him to Townsend Hall rostrum, and once more made the ears tingle and the hearts glad of many hundreds, with the voice of their medium, and with their own sublime ideas, logic and philosophy.

In the afternoon, Professor DAYTON took for the subject of his lecture, Acts X—34. "Then Peter opened his mouth and said: Of a truth I perceive that God is no respecter of persons." Before taking up this subject, the Professor gave the Buffalo Spiritual fraternity something of a scorching for letting their circles go down and falling into apathy, because their public media were absent. When he got through with this duty, he took up the above subject, and handled it with his usual ability and eloquence. Indeed, we do not remember of hearing him speak with greater power. We cannot pretend to give even an inkling of the discourse; for we have neither the room nor ability to do it any kind of justice.

In the evening, Mr. SMITH took for the subject of his discourse, 1 Sam. XV—32, (latter clause.) "And Agag said: Surely the bitterness of death is past."

We have heard Mr. SMITH, a great many times, both in the body and out; but we think we never heard him lecture, or preach, more ably than he did on this occasion. He set the voice of the medium—as Professor DAYTON said he would—at a lower key than usual; because the friends of the medium had expressed alarm lest his lungs should be injured. The spirits themselves had no such fear; but they respected the feelings of those friends, and wished to make them harmonious. Having so keyed his voice that it would completely fill the hall and make every syllable audible to the most distant ear, he proceeded with his subject, till he got to a point where the transition from this to the spirit life, which is termed death, came in naturally; then he referred to the removal of our departed friend, STEPHEN DUDLEY, when he became thrillingly eloquent and meltingly pathetic. He dwelt at some length on the virtues of the man; gave a description of the manner in which he met that which would once have been, to him, truly "the king of terrors;" and then made an appeal to the audience to so regulate their lives as to thus meet the change when it comes, which seemed to be irresistible. He then appealed to the sympathies of parents, in behalf of their children, urging them in the most feeling manner, to save their young minds from the fatal poison of religious error; to teach them that their business here was not to spend their lives in brooding over the fact that they must some day, leave the earth and go to heaven; that their business is to attend to the affairs of this life; to act well their

part whilst here; to do all the good in their power to their fellow man, and to so regulate their lives as to secure to themselves and all connected with them, the greatest possible amount of happiness in this world, and happiness in the second state of existence would be a necessary result, without their care or concern.

The audience in the afternoon was not large; nor will it ever be large, as long as the commencement of the meeting is kept at the present untimely hour. In the evening the hall was crowded with a highly intellectual audience; and we were pleased to see it have the old-fashioned appearance.

The Byron Grove Meeting.

A goodly number of us Buffalonians, led by our standard bearer, T. G. FORSTER, started on the Central track, on Friday, at 5 P. M., for Batavia, where we intended to stay all night, and start for Byron early on Saturday morning. We arrived at Batavia, found brother and sister WILLIAM PRASE, who took the whole posse of us home with them, fed us bountifully, (found us capital feeders) entertained us with their agreeable company and conversation, till "That hour of night's black arch, the key-stane," and put us to bed. Early the next morning we were to arise, take breakfast, be loaded into a carryall and proceed to the Grove. We awoke at 4; looked at the window and saw daylight; listened for foot-steps and heard the rain pouring down most profusely. What to do in this case we were at a loss, for a while, to determine. At length we remembered reading, in a little book, when we were about as little as the book, how the people did in Spain, under similar circumstances; and we concluded to let it rain.

After arriving at this decision, we turned over, shut both eyes and commenced a kind of artificial snooze, which soon ultimated into the natural and genuine article. The next time we awoke, the clock had just finished striking seven, and the rain was just rounding off the ninth shower. We thought about the Grove meeting, and felt sympathy for the trees, who, we were persuaded, were all in tears for our absence and their loneliness. About this time we heard the music of coffee cups and other table utensils, which reminded us how necessary it was for us to be ready to take an even start, at the breakfast table, with those artists of our company who pitched into the fancy and staple viands, with such an irresistible will-power, the evening before. We received the suggestion favorably, and soon found ourself ready for the onset. The breakfast, teming and steaming from the kitchen, was brought upon the table, which proved to be a very pleasant subject of discussion; and although there were four sides to the question, there was no disagreement, and the matter at issue was speedily and satisfactorily settled.

All this time, be it understood, the clerk who kept the shower tally had to keep using his chalk, for they kept chasing each other through field and forest, so that the rear of one would scarcely disappear before the artillery of another would announce its near approach. But we cared nothing for the rain that was falling, as long as we held the rein of our equanimity, and harmony reigned in our little circle, which was made still more harmonious and more pleasant, by the arrival, between showers, of the bone and sinew of Spiritualism, in Batavia, in the person of sister WALKINSHAW, who is a speaking and healing medium of much power, and whom nature, or her kind angels, have blest with great interior beauty. We held almost as many circles as there were showers; and our friend from the interior world—Professor DAYTON—if not a con-

stant companion, made us many visits. We presume, however, that he finds it necessary to dart away as soon as he gets done speaking; for, considering the amount of labor which he does, it is necessary to husband his time. Indeed, if he be really the author of all the bad philosophy and trashy nonsense which purport to come from him, through a thousand partially developed media, he must be not only ubiquitous, but omnipresent.

There comes ANN with her eyes and mouth both laughing with good nature and gladness. She comes to call us to dinner; and she acts as if she would be glad to prepare feasts for hundreds instead of tens. Happy girl—she is treated as a sister, instead of being regarded as a mere machine; and there is no wonder that she incurs papish anathemas by giving her heart to Spiritualism. Well, here is another mountain to be removed; but, thank our stars, we have plenty of *faith*, and are not at all backward about *works*, when the employment is of this character. Do pass the butter to TOMMY—he has only had it five times. Bless the fellow, what a fine *open countenance* he has, where subjects of discussion are so rich, fresh and aromatic.

It is two o'clock—the last shower has just finished pattering its march against the window panes—the wind has torn itself loose from the Southwest—the Sun has found a breach in the canopy of vapor to show his bright countenance through, and all nature seems as joyous as ANN. It is now too late to go to the grove meeting. TOMMY must be on Townsend Hall rostrum to-morrow; and we must away in the five o'clock train. One more circle first—now for the team. Good by, dear sister and brother P.; and may your dairy and your hearts long continue to overflow as they now do, with the milk and butter of materiality and of human kindness.

Mr. Redman, the Test Medium.

We can now speak from our own knowledge, and assure our readers that this gentleman is the best test medium that has ever visited this city. Nor will we hesitate to say, that no man or woman who visits his room with a sincere desire to know the truth, can go away a skeptic in relation to spiritual presence and manifestations. We do not, of course, expect determined skeptics to acknowledge their convictions ingenuously. Such is not their purpose. But men and women of candor, who come to investigate, will, we think, bear testimony to the truth of what we say.

Mr. R. will visit Cincinnati before returning home.

Obituary.

The following has been handed to us by the surviving partner of the lady whose spirit has passed to its celestial home. This is another evidence of the joy which the immediate prospect of what we call physical death, brings to the true spiritualist, as a foretaste of heaven. Mourning for departed friends when they pass out of the physical form, will soon become an obsolete idea.

Gone Home.

The spirit of EMMA ELEANOR, wife of Dr. W. Q. Mansfield, of this city, departed hence on the 12th inst., a confirmed believer in the spiritual religion, and with the full assurance that the termination of her career on earth was only the commencement of a life immortal.

Death had no terrors for EMMA, and she met it calmly and quietly, assuring her friends that her absence would not be of long duration, as she should return as soon as conditions would permit, to demonstrate the truth of her convictions, and to cheer and console those who mourned her departure.

EMMA was a medium of moderate development, through whom many interesting communications have, from time to time, been received; and her idea of the change called death is accurately set forth by the poet in the following truthful lines:

"Why, what is death, but life
In other forms of being? life without
The counter attributes of man; the dull
And momentarily decaying frame which holds
The ethereal spirit in, and binds it down
To brotherhood with brutes? There's no such thing
As death: what's called so is but beginning
The eternal round of change."

A few weeks previous to EMMA's departure, and as nearly as can be ascertained, the very last time she sat in a circle, she was made the medium of the following communication addressed to herself. Friends who were present say it was written off hurriedly, and without premeditation. Certain it is, however, EMMA was not a poet, and if she had been, it is hardly likely she would have sung her own death song.—Whence, then, its origin? EMMA declared it was *spiritual*.

Child of earth, to thee I bring
A message from the sky:
To some it were of sad import,
And tears would dim the eye.
But well I know thy gentle soul
Will never start nor fear,
To know thy work is done on earth,
And done thy life's career.
'Tis true thy birth-place was on earth,
But here thou canst not stay;
Disease has marked thee for the grave,
And soon thou'lt pass away.
Then borne along 'midst seraph throng,
Thou'lt soar to meet the prize,
On pinions bright, through realms of light,
To mansions in the skies.

There, planted in a genial clime,
Thou'lt never droop nor fade,
But ever bloom in that sweet home,
Where love all souls pervade.

Those friends so dear, though thou must leave,
In memory thou wilt bear;
At dewy morn and shady eve
They'll be thy constant care.

And when their life draws near its end,
And they must leave the form,
Thy spirit o'er their couch will bend,
And ward off death's alarm.

With thee they'll wing their upward flight,
Above yon starry sky,
To thy blest home of peace and light,
Where evil ne'er comes nigh.

For the Age of Progress.

The Davenport Mediums.

BRO. ALBRO:—While stopping in your city I have been very much gratified, instructed, and highly entertained by the kind and friendly reception which I have every where met from the good friends of Buffalo, and the memory of these kindnesses will go with me ever. But I have been especially and very agreeably entertained by the spirits, through Miss BROOKS, and the DAVENPORTS as mediums. The performances through these mediums are perfectly overwhelming and convincing. No scepticism can long stand before them. The manifestations at Mr. BROOKS's are astonishing. The performances of "FRED" on the piano, are startling, and I cannot even attempt in this short article to describe them.

But my especial object in writing this, is to bring before your read-

ers, the DAVENPORTS, as media. Often during the past week I have sat with them and have put them to all sorts of tests, not one of which has failed. On the first evening, the visitors took their seats around a large room, close to the wall, the boys being in their chairs in the center at a table. The instant the lights were blown out the tin trumpet which stood on the table was violently seized, struck upon the table, and then upon the floor near my feet; and while near me, so near that I took hold of it, "JOHNNY KING" spoke to me, and then like lightning darted back to the table. All this did not occupy over three seconds. Lights were called for, and the boys were securely tied with ropes, with their hands behind them, to their chairs—feet and legs, then were tied fast together, and all fastened to the table. In this situation no mortal being could stir from his seat. When all was rendered perfectly secure, the lights were again blown out, and instantly the trumpet, as before, was taken up, went like lightning to various persons in the room, and in the air before them, so near as to be taken hold of, held conversation with persons in the body.

At length it came to me, and touching me gently on the knee, said: "FINNEY I want to talk to you—put the trumpet to your ear." I did so, and the voice, plainly and distinctly said, "will you go down to Seneca street, and attend a circle to night after this is closed?" I replied, I will. Now, I took hold of the trumpet, and I know that no mortal hand brought it to me. Time and again did it start from the table and darting to one side or other of the room, stop suspended, for an instant in the air, and while all the boys were speaking in their chairs, pass to the table, so as to make sure of no deception, would this trumpet hold conversation with individuals, on various topics. Several times it came to me and talked. Several times a hand—when all in the room were holding each other's hands, came and seizing mine, shook it heartily, patted me on the cheek and head, and gently pulled my hair; and this too when all the persons in the room were secured by a cord running through their button-holes, and keeping them in their seats.

"JOHNNY KING" has lately commenced a new series of experiments, he calls for eight bottles of ginger pop, which being set upon the table, with the hands and feet of the media tied uncomfortably fast and tight, he proceeds to uncork with a knife, previously placed there for the occasion unopened, and which he, after opening it himself, whets on the edge of the table, and then cuts the strings, and pop goes the corks. He then "drinks" up the pop (disipates it in the air) and rolls the bottles on the floor. A light is struck, and the bottles are found empty, and no pop spilled, or to be found any where. In one case "JOHNNY" brought the pop to the company, and bade us pass it round, which we did—drinking "JOHNNY'S" health. Here is a fact for our scientific men. Let them tell what becomes of the pop, when placed beyond the reach of mortal hands.

On Sunday evening last this fact took place. Other manifestations still more astonishing if possible, took place while the media were fast in their chairs, "JOHNNY" took a tangible form, and with his hands patted us on our knees, faces and heads, and shook hands with us, and all the time talking and joking with us. Articles about our persons—such as watches, pocketbooks, &c., were taken from some of the company without their knowledge, and when called for, a light was struck, and they were found on the floor at a distance from their owners.—Time and language both fail me to describe the wonderful and astounding phenomena attending the DAVENPORTS. Three or four instruments are carried over our heads at once in different parts of the room, and voices at the same time are heard from the trumpet, which is constantly darting about. Before I attended these manifestations, I was very skeptical about "dark circles," but that scepticism is gone to the winds. I advise all sceptics to go and satisfy themselves. I know the DAVENPORTS are genuine media, and I fearlessly take my stand as their defender whenever and wherever assailed unjustly. I hope they will travel, and especially do I want them to go to Milwaukee and other western towns.

SELDEN J. FINNEY.

From Tiffany's Monthly.

Faith.

"AS A MAN THINKETH, SO IS HE."

Man must have within himself the standard by which to estimate, try, measure and interpret that which flows into his understanding; and everything thus estimated, tried, measured and interpreted, is to him according to his standard.

Man can form no true idea of any existence without the true standard within his own conscious being by which to fashion such idea.—Talk to the blind man of light, color, or any other form of existence which must reach the consciousness through the sense of sight, and you must forever fail of conveying to him a true idea, or of awakening in his mind a true perception of such existence, simply because he has not within his consciousness the standard by which to interpret your language. He may have a standard of his own, according to which he may fashion his ideas; but his standard cannot be the true one, because he has never had a consciousness of light and colors.

The same would be true in respect to the deaf man. Having never had a conscious perception of sound, he has no standard within his consciousness by which he can interpret language representing musical harmony, discord, etc.

The man who never possessed the faculty of taste or smell, could by no possible external means be made to understand the true significance of sweet, sour, bitter, and the like, because he lacks the standard by which to try, measure, or interpret the meaning of such terms. The same is true of every physical sense and perception.

Now, unless a man has this standard within himself, by which to translate existence into his understanding, faith or belief cannot supply the deficiency. The blind man, hearing people talking about light and color, may believe that there are such things as light and color, but such belief does not make known to him the truth of such existences; it does not add one particle to his understanding, nor does it in the least degree qualify him for perceiving it when his eyes shall be open to perceive it. So far as he had formed erroneous ideas respecting light and color, before having a conscious perception of them, will those erroneous ideas be an embarrassment to him.

In the descriptions of physical objects, we often designate them by their color, or some other quality addressing the eye—as the color of the eyes, the hair, the complexion, the color of the forest; the sparkling brilliancy of the diamond, the transparency of glass, water, the brightness of the sun, the silver light of the moon, the twinkling of the stars, etc. The blind man, notwithstanding all his faith in light and color, not having the conscious standard by which to form true ideas of them, forms false ones, and those false ideas give complexion to every other into which the idea of light and color enters. Now, if the time ever comes when his eyes are to be opened, so that a true perception can be had of these things, he will not be able to distinguish them by his first or blind faith; he will be obliged to learn anew, what is white and what is black, what is red and what green, and he will then learn that faith without understanding is of little value.

I am sent to school to learn mathematics, and my teacher puts into my hands a book of propositions to be committed to memory, and of problems to be solved. Instead of commencing within the range of my understanding, and teaching me to take things or truths which I do understand, and put them together, and deduce, to me, new truths, thus leading me on step by step, my teacher tells me to read the problems, and that no matter whether I understand them or not, I must look to the answer and have faith to believe that they are correct. How much faith must I have in those answers to make me a good mathematician? How long would it take for such a course of study to qualify me to become a scientific engineer, or a competent professor?

It cannot be difficult for any one to perceive that faith in a fact or truth, cannot properly supply the perception of that fact, or an understanding of that truth—that without such perception or understanding,

faith is of no value. Men may have faith as to the existence of facts and truths; but existence is one thing, and a perception or understanding of that existence is quite another.

It is a principle of mental action, that whatever is presented to the mind for consideration, if it make any impression thereon, must take some form under which to be contemplated. No material object can be named without creating some kind of an image in the mind. If I speak of a city, with its streets, parks, public buildings, and private dwellings, immediately the image of a city is created in the minds of those who hear; and if there are ten thousand present to hear, there will be ten thousand different images of such city in those minds.

If I speak of a personage, every mind at once forms some idea of the appearance of that personage, and he is contemplated under that imaginative form. If I speak of his size, the shape of his head, the color of his hair, etc., the image will be modified to suit the description.

If I present a truth or a doctrine for consideration, every mind wishing to consider it must first form some understanding of it, and must consider it according to the idea thus formed. My idea must become their idea, and my understanding must become their understanding, before they can perceive the truth as I perceive it, or understand the doctrine as I understand it. When we each perceive and understand alike, then the foundation is laid for a common belief or faith between us.

It will be perceived that faith, in the sense of belief, must rest upon testimony; and testimony only has reference to matters of fact. I believe, upon the testimony of men, that there is such a city as London. I may have no definite or true idea of the city itself, and the city of London, as it exists in my mind, may not be a real existence; yet I believe the fact of the existence of such a city. I have in my mind a knowledge of what constitutes a city—that it necessarily consists of a greater or less collection of private residences, public buildings, etc.; and out of these general ideas of what is essential to constitute one, I construct for myself the city of London.

I believe, upon the testimony of scientific men, that the earth revolves upon its axis, and performs an annual revolution about the sun; and that the axis of the earth is inclined to the plane of the ecliptic, causing the various changes of summer and winter, and the like; yet unless I have an understanding of the truth, belief only embraces the mere fact of such phenomena, and my understanding is not at all enlightened by such faith; but when my understanding is sufficiently enlightened to comprehend the truth of such phenomena, my belief is changed to knowledge.

I may believe, upon the testimony of a good mathematician, that the sum of the squares of the two sides of a right angled triangle is equal to the square of the hypotenuse, and yet have not the slightest perception of that truth. My faith in such case only embraces the fact, but does not embrace a single principle or truth involved in such fact.

I may be led to believe in the existence of a Supreme Intelligence and Power called God, and I may be led to infer such existence from everything I behold, and yet I may not have any truthful perception or idea of the nature and character of such Being. In such case, my belief is not in God, but in a matter-of-fact existence, which adds nothing to my understanding or real character.

I may believe that this Being called God has spoken to man, and made a statement of his will, and declared the laws of his government; and I may believe that that statement is found in the Bible, the Koran, the Shaster, or the book of Mormon, according to the testimony I have received and the conviction it has wrought upon my mind; but all this does not involve an understanding of the doctrines of the Bible, the Koran, the Shaster, etc., and consequently does not involve a faith in those doctrines. I may be as utterly unenlightened in respect to the true significance of those doctrines as one who had never heard of the existence of such books.

Thus it will be perceived that faith in the existence of a truth or principle as a mere fact, is not a faith in the truth or principle itself—

but at most, in our idea or perception of it. The term faith cannot properly be applied to truth or principle beyond its mere matter-of-fact existence. We sometimes say we have faith in the power of truth to destroy error; we have faith in the equal workings of justice, and the like. But by this we mean we believe that such and such results or matters of fact will occur.

The term faith is sometimes used in the sense of confidence or trust, and hence we hear of "plighted faith," and also of breaches of faith, or violations of trust. We say we have faith in God—that is, we have confidence and trust that what he promises he will perform—that he will do right—that he doeth all things well. And this kind of faith may exist in the mind without any true enlightenment; it may exist under such circumstances, and to such an extent, as to prevent true enlightenment. As the first kind of faith must have its foundation in testimony, so this last kind must have its foundation in that which should produce a rational conviction of the worthiness of the object of our trust and confidence. But more of this kind of faith hereafter.

We will now return to our first proposition. Man must have within himself, the standard by which to estimate, try, measure and interpret that which flows into his understanding, and that which flows in will be to him according to that standard.

According to this proposition, man can know of the existence of anything no farther than such existence is truly represented in his understanding. His knowledge must be confined to his understanding. According to this proposition, man can believe in nothing any farther than the true idea or conception of that thing exists in his mind; for his belief must conform to his idea or conception of the thing to be believed.

Hence it follows that man's knowledge must be limited by his understanding, and his belief by his ideas or mental conceptions of the subjects of his faith. Especially is this the case in respect to all matters of truth and doctrine. Let us try this question. You present me with the Bible, and tell me that it is the word of God, and that all of its doctrines are doctrines of eternal life, and that you believe every one of them. I enquire, what are these truths of the Bible? The mere presentation of the book does not make them known to me. You direct me to study them that I may find them out. I commence reading the book, and forming ideas of the language used. So far as I succeed in truly understanding the doctrines as the book sets them forth, I may believe in the doctrines of the book; but if there be any doctrines or truths which I misunderstand as the book sets them forth, my faith will be in my ideas or conceptions of those doctrines, and not in the real doctrines.

In either case, whether I form correct opinions of the doctrines and truths of the book or not, my belief is in the ideas and conceptions I form, and not in the truths of the book any farther than they are correctly represented in my mind. You believe in the doctrine of justification by faith; but what is justification by faith? You must form some idea of the meaning of that expression—then your faith is in your idea of its meaning, and not in the doctrine itself. But suppose you have misinterpreted the meaning of that expression—your faith is not in the Bible doctrine of justification by faith, but in a false and erroneous representation of it, in your mind.

You, as an orthodox believer in Christianity, believe that Christ died to save sinners. Now what do you understand by the expression, "Christ died to save sinners?" You must form some idea of its meaning, and your faith must conform to that idea. Supposing your understanding to be erroneous (and unless you are infallible in your understanding it is liable to be) do you in that misunderstanding believe the doctrines of the Bible, or do you not affirm your error to be God's truth?

But you may say, "I do not interpret the word of God; I leave the word to interpret itself." Here then you are liable to a double error. You must exercise your judgment and understanding to determine what part of the word shall be taken to interpret another part, and

this involves the necessity of your forming an idea of the meaning of two parts of the word instead of one—one in respect to the meaning of the passage to be applied, and another in respect to the correctness of the application. If you err in either, your idea of the word will be false—and your faith will not be in the word, but in your false understanding of it.

Thus it is with every doctrine of the Bible or of any other book. No man can confidently affirm his belief in the doctrines of the book, unless he can be sure that he has the doctrine correctly represented in his mind; for so long as there is a liability for him to misunderstand, his belief may be in anything but the real doctrine which he thinks it embraces.

Thus with doctrines which are received upon authority merely—man can have no true faith in them. If man perceives the truth in its real significance, he has a higher sanction for receiving it than authority can give. If he does not perceive it, authority cannot give him an understanding of it, and if he attempts exercising faith in respect to it, his faith is in the authority and not in the truth; for to his perception the truth has no existence.

No truth exists to the mind any farther than it exists in the mind. This is the same thing spiritually which I have before illustrated physically—to wit, that nothing exists to the mind except as it exists in the mind. Thus before the discovery of the planet lying beyond the orbit of Uranus—it had no existence to the minds of men. When certain influences were detected indicating the existence of such a body, those who discovered influences began to form ideas of the existence of such a body, and were fully confirmed in them when the body was actually discovered. But until such time it had no existence in the minds of men; and since its discovery it has only such an existence to the mind as these discoveries have enabled men to form ideas respecting it.—Their ideas of distance, size, etc., compose pretty much all the real existence the body has in the mind. So it is in respect to all physical existence. The earth, the sun, the universe, are different existences in almost every mind. They are large or small, according to the ideas we have of them. So is it with the different animals, plants, minerals, etc.—they have no existence to the mind until they, by discovery, are made to have an existence in the mind; and even then their real existence to the mind is limited by our mental ideal of them.

Upon the same principle the mind can only know truth by a perception of it. It may believe that, as a fact, there are truths; but that belief neither creates nor reveals the truth, and the mind can never receive and embrace the truth any farther than it flows into the understanding.

This proposition respecting truth is fundamental. There is just as much truth to a mind as that mind can perceive, and beyond its capacity to perceive truth, there is no truth to it. Hence its unfolding in capacity brings it into higher spheres of truth—that is, higher truth flows into its understanding.

From the foregoing considerations we can learn what estimates to put upon the value of what is popularly denominated faith, especially in those doctrines which do not address themselves to the understanding, but only to the credulity of men.

We have seen that simple faith in the existence of a fact or a truth does not reveal to the mind the nature of that fact or truth—and consequently adds nothing to the understanding of the believer; that even this faith is not in the real fact or truth, but only in the believer's idea of it, and is as liable to be erroneous as the believer's idea is to be false; that no doctrine can be infallible to any mind any farther than that mind can be infallible in its understanding of it. For the question of its perfect truth must also include the perfect understanding or perception of it, for truth belongs to the understanding. Hence faith cannot give us understanding, and for that purpose is of no avail.

But faith may stimulate us to investigation. We may believe there are truths involved in certain phenomena or doctrines, and faith may stimulate us to search for them. If in the exercise of our powers of

investigation, we ascertain those truths, faith indirectly has been of service; but if we do not find them out, our faith will not make them known.

Faith has no positive quality of its own, separated from the will and the understanding. The man who has an enlightened understanding and a true impulse, may bless others and be blessed himself in the exercise of a true faith, and upon the same principle he who has a false understanding and an impure impulse, will curse others and be cursed himself in the exercise of his false faith.

Faith is as liable to be strong and zealous in things false as in things true, and hence is as liable to work mischief as good. What shall be its fruits, in general, depends upon whether its convictions be true or false, its motives good or bad.

It is faith which causes the Hindoo mother to give the babe of her bosom to the crocodiles; faith casts the idol-worshipper beneath the car of Juggernaut; faith sends the Mahomedan pilgrims to the shrine of Mecca, and the Christian pilgrim to the holy sepulcher; faith has planted the cross and nailed Jesus of Nazareth to it; faith stoned Stephen; faith has lighted the torch and kindled the faggots around many a martyr.

Since faith does not enlighten the understanding—does not purify the affections, and only works for good when guided by true wisdom and impelled by a true impulse—to be overstocked with faith or credulity is of itself no virtue, and often proves to be a vice.

I propose, in the next place, to examine some of the evils flowing from the exercise of a blind faith in doctrines whose truths do not flow into the understanding.

And, first, such faith becomes an almost insuperable barrier to the reception of truth. This fact is illustrated by our every-day's experience. Take the devotee of any religious faith, and there is no mind more hopelessly shut up in ignorance and bigotry. It has little or no perception of truth, and less love for it. The meagerness and paucity of its mind is stamped upon the countenance. It is ready to condemn to death, temporal and eternal, all who advocate truths conflicting with its absurd dogmas. It is ready to prove and sustain any and all criminal practices for which it can find sanction in its book of authority. It pronounces nature and her teachings infidel, because science presumes to speak contrary to its false creeds. It demands that the voice of reason shall be hushed in eternal silence, lest she upbraid such bigotry and superstition. It dwarfs the intellect and dries up the generous sympathies of the soul.

This kind of blind faith is suicidal in its nature and influence. The intellect demands for its nourishment, in order that it may develop and expand, truth, simple and digestible. It must be left as free to investigate all subjects as God was free to give it powers of investigation; and it is only by this freedom to investigate that it can live and grow up into its perfect stature. Its birthright is "*all knowledge*;" and whoever would circumscribe its sphere of investigation, would deny it to its God-given privileges.

Furthermore, this kind of faith destroys the affectional nature. It looks upon those who do not subscribe to its dogmas as enemies of truth, of God, and of that upon which the salvation of the world depends. Its language is "crucify," "crucify;" and although the inquiry is made, "Why, what evil hath been done?" still the cry is, "crucify him," "crucify him."

Why can not the Christian convict the Mohamedan of the absurdity of his doctrines? Because the Mohamedan bases his belief upon the authority of Mahomet, and will not submit to the teachings of reason. Why cannot the Jews be converted to a faith in the doctrines of Jesus? Because of the authority of Moses and the prophets. Why cannot the Mormon be made to see his delusion? Because of the authority of the Bible, the Book of Mormon, and Joseph Smith. Why are millions of Catholics bound down in ignorance and a pernicious superstition? Because of the authority of the Pope, the Church, the Bishops and the Priests. Why is all Protestantism waging a relentless con-

troverſy about ſenſeleſs dogmas, forms of worſhip, and idle ceremonies? Becauſe of the authority of the Bible, and of its conſtitutional expounders.

Theſe and ten thouſand other facts proclaim ſome of the evils of this blind faith in doctrines, the truth of which does not flow into the underſtanding. If all this bigoted faith would ceaſe, and in its ſtead a deſire to know the truth and to obey it, would ſpring up, the redemption of the race would be materially haſtened, and truth would be mightily to the pulling down of the ſtrong holds of error.

But the evils of this falſe faith are not confined to this life alone; they extend far into the Spirit-ſpheres, and it is in reſpect to the evil in the Spirit-ſpheres that my attention has been called to this ſubject at this time.

It is thought by ſome that certain forms of faith, although perhaps not true, are ſafer to be indulged in than others; that perſons dying in the triumphs of faith give better aſſurance of their happy condition after death, than thoſe who have never embraced any particular form of religious faith. No greater deluſion can poſſeſs the mind than this.—That very faith which may have cauſed ſuch ſhoutings in the dying hour, may be the cauſe of more darkneſs and doubt in the Spirit-world—may be the greateſt impediment in the way of the reception of truth, of any and all other things combined.

The fact that a being dies in the triumphs of faith, furniſhes no reliable evidence that there is any truth in his hopes or expectations. This we can know from the very great diverſity of faiths which have ſhouted in triumph in the hour of physical diſſolution.

The Pagan has approached death in triumph, and will do ſo again. Socrates went to his death, tranquil and happy in his hope of immortality, and in an eternal reſidence with the gods and the ſpirits of the good. Thoſe Pagan devotees who inflict upon themſelves ſuch pain and torture, and not unfrequently death, go with unwavering confidence to their ſpiritual homes. The Mohammedan dies in triumph, expecting to enter the ſame Para-diſe promiſed him; and the red man of the foreſt, when he leaves his wigwam well ornamented with the ſcalps of the enemy, and his war-club yet reeking in blood, goes with joy to receive the approbation of the Great Spirit. But all this proves nothing for the correctness of the particular faith cheriſhed by the dying believer. Guardian ſpirits may draw near us in the hour of death, notwithſtanding our falſe belief, and our ſpiritual ſight may be ſo far unfolded that we can perceive their preſence; and we may miſtake them for St. Peter at the celeftial gate, and ſhout for joy ſuppoſing ourſelves ſoon to be uſhered into that heaven of which we have ſo fondly, yet ſo falſely dreamed.

The particular form of faith has leſs to do with our progress in the Spirit-world than the ſpirit and temper with which we cheriſh it. The man who dies without any faith in immortality or God, finds his immortality as ſoon, and often as well, as he who has cheriſhed that belief all his lifetime. The man who denies the exiſtence of God, and goes to the Spirit world an atheist in his faith, may find God ſooner, and love him better, than many a pious devoted bigot who has ſpent half his time in praying to, and ignorantly worſhipping, the God of his imagination.

The reaſon for this is very obvious. The atheist, even, is often nearer the truth than the religious devotee; his life has been more in accordance with the demands of his ſpiritual nature; he has exerciſed more truly and ſincerely his intellectual and moral powers. Even nature in her ſilent yet eloquent teachings, and which, to him, has been the god of his adoration and praiſe, reſembled more truly and juſtly the only living and true God, than the being the bigot has worſhipped and prayed to as God.

The ſo-called atheist inveſted nature with God; the bigot divorced nature from God. The atheist, in learning to love God's creatures, learned ſomewhat to love God; the bigot, in deſpiſing the works of the Creator, deſpiſed the Creator. The atheist loved truth and purity for the Divine excellence inherent in them; the bigot had no reſpect for them

any further than he hoped they would ſecure his own good. The atheist was too true to the teachings of nature, and the deductions of his rational faculties, to believe in the exiſtence of ſuch a god as theologians preſented to him as the object of his faith and love; the bigot, either too ignorant to investigate, or too indifferent to make the effort, was willing to take his god ready-made.

If the atheist did not believe in the exiſtence of God upon the falſe reaſoning of the theologian, it was becauſe his intellectual powers were too ſtrongly developed to be deceived by their ſophiſtry and falſe logic. (Here permit me to remark that, had I no other evidence of the being of a God than ſuch as I have heard preſented by theologians, I ſhould be an atheist ſtill.) The theologians now claim that, to deſtroy confidence in the authority of the Bible, is to deſtroy the foundation of all faith in the exiſtence of a God, thereby admitting that all the reliable evidence they have of ſuch a being is in the authority of a book.—If the atheist, upon an examination of the authority, was obliged to decide againſt it, he had the manlineſs to decide for himſelf that which the bigot referred to an unſcrupulous and intereſted prieſthood.

But I am ſpeaking of the atheist as though there were a real and not a mere imaginary difference of faith between him and the many believers in the exiſtence of a God; the difference is more in name than in principle of belief; that which the religioniſt calls God, the atheist calls nature. The eſtimate which the atheist places upon the wiſdom, goodneſs and power of Nature, often very far tranſcends the eſtimate which the religioniſt places upon the God of his worſhip. The atheist recognizes all thoſe manifeſtations, and praiſes all thoſe excellences which the religioniſt aſcribes to God, and regrets much that which is falſe and abſurd in ſuch aſcriptions.

The religioniſts who aſcribes to the God of his worſhip ſelfiſh impulses—the paſſions, ſuch as anger, hatred, jealousy, revenge—or changeableneſs, ſuch as ſorrow, repentings and the like, is infinitely more an atheist in reſpect to the true God than the profeſſed atheist; and juſt in proportion as theſe ideas enter into his conceptions of God, will he find himſelf further from perceiving God than the man who has no ideas or faith upon the ſubject.

The influence which a falſe faith has upon a ſpirit in the ſpirit world is the ſame that it has in this life. The man who receives any ſet of doctrines as incontrovertible truth, upon authority merely, without having an underſtanding of their truths, has within himſelf a falſe ſtandard by which to determine the truth, and his ſtandard being falſe, no truth will harmonize with it. Now ſo long as he adheres to his falſe ſtandard, there is a natural repulſion between him and truth, and conſequently he cannot develop ſuch an one—is ſpiritually in the condition of a dyspeptic, who, if he takes food into his ſtomach, can obtain neither pleaſure nor nourishment from it. So with the ſpiritual dyspeptic; if he perceives a truth, it will not harmonize with his falſe dogmas, and he muſt either give up his favorite doctrines, or give up the truth; but being wedded to his authoritative belief, and never having looked for truth outside of it, he thinks it ſafer to hold on to his faith, and ſo he rejects the truth.

It may ſeem ſtrange, but it is nevertheless true, that there is ſectarianiſm in the ſpirit-world as in this. And why ſhould there not be? The loves and delights of the ſpirits continue; alſo their thoughts and opinions; they learn there as they learn here; they try all that they receive by the ſame ſtandard; their principles of reaſoning are the ſame; they are liable to aſſume falſe premiſes and make falſe deductions.—That theſe things are ſo, modern manifeſtations have freely demonſtrated; that they would be likely to be ſo, reaſon affirms.

I have already remarked that the particular form of a man's faith has leſs to do with his condition in the ſpirit-world than has the ſpirit and temper with which he cheriſhes it. The impulse which controls his actions, or his ruling love, will determine his ſphere. If it be ſelfiſh and luſtful, he will ſeek the ſphere of luſt, and his particular belief will not keep him from it. If it be moral or ſcientific, he will ſeek the ſecond or ſpiritual ſphere, whatever may be the form of his faith; but the

spirit and temper with which he adheres to his belief, will have much to do with his progress.

He who earnestly and sincerely desires to know the truth and obey it—who is free to investigate all things, that he may truly be enlightened—has nothing to fear from erroneous opinions which he may entertain. His love for truth being strong, there is such an affinity between him and the truth, that as fast as his mind expands, truth will flow in and expose his errors, and they will give place to the incoming truth, and in a short time the truth will make him free indeed.

But it is not thus with the bigot; he loves his sect or creed better than he loves the truth, and he will reject the truth rather than give up his creed. That this condition of mind exists, we know. There are many in every community who dare not investigate, lest their errors should be exposed. There are those who say if their faith is false, they do not wish to know it; that if their religion is a delusion, they do not wish to be undeceived, because it is a glorious delusion, and they are happy in it.

Can any one doubt that such love creed and sect better than the truth—that they love their own emotional pleasures more than they love the delights of that freedom which truth alone can give? Such men may shout in the dying hour, and proclaim their faith and confidence in God, but it is a false and deceptive hope, and one which in time they will find to be so.

A sectarian faith will be injurious or not, according to the influence it has over the freedom of thought and the purity of affections. That faith which works by love and purifies the heart, is a faith that will aid much in the redemption and salvation of the spirit; but that blind intolerant Pharisaic faith which closes the mind against any truth lest it should interfere with cherished opinions, brings the believer in a worse condition than even the lowest class of lusts. It was in view of the effects which this bigoted faith had upon the mind that Christ pronounced such words upon the old Scribes and Pharisees, and told them that even the publicans and harlots would pass into the kingdom of heaven before them. It was in view of the same truth that he exclaimed, "How can ye escape the damnation of hell?"

Of all classes, none perhaps are more hopeless than the bigoted Pharisee, and so Christ represented them. Exalted in their own estimation near to God; righteous above all others; shut up in their own conceit; proud, vain, idolatrous, worshipping the false God of their imagination; proclaiming everything of the devil which does not harmonize with their own works, opinions and affections; they stand forth in opposition to the true God, to all truth, to every generous and noble impulse, proscribing and damning all.

In every age of the world claiming to be the peculiar children of God, they are the most alien of any; professing to be the most righteous, they are the enemies of all righteousness, the persecutors of all true men and women; professing all purity, they are the greatest slaves to selfishness and lust; claiming to be in the only way that leads to heaven and God, they "shut up the kingdom of heaven against themselves," so that they "neither enter in themselves, nor suffer those who would to enter in."

TAKE NOTICE.

That we, the proprietors of this paper, have appointed S. J. FINNEY, Esq., our agent, to receive subscriptions and subscription fees, and to use the name of our firm in receipting the same.

MURRAY & BAKER.

NOTICE.

To all whom it may concern. Be it known, that we hereby revoke the authority which we gave to WILLIAM C. HUSSEY, to receive subscription fees for the *Age of Progress*, and to give receipts therefor, in the name of our firm.

MURRAY & BAKER.

Meeting of the Friends of Human Progress.

It devolves upon the undersigned to invite the friends of Truth, Purity and Progress, without distinction of sect or name, to attend the Second Annual Meeting of the Friends of Human Progress, to be held at Kerr's Corners, in North Collins, Erie Co., N. Y., at the Presbyterian church, on the 29th, 30, and 31st days of August, 1856, commencing on Friday, at 10 o'clock A. M.

Their object is not to build up a sect endowed with authority to define the boundaries of thought, and restrain the freedom of speech, but to associate in the spirit of love, persons of every shade of theological opinion, for the investigation of those questions of individual and social duty to which the present degree of civilization has brought us, and to give their combined testimony against the various forms of popular wickedness now known as human slavery, intemperance, political oppression, bigoted exclusiveness, &c., &c.

All those desirous of co-operating in such a movement are respectfully invited to meet at the time and place above named.

L. H. PITCHER,
NANCY PITCHER,
GEO. W. TAYLOR,
ROSETTA H. KEER,
WM. H. HOISINGTON,
RACHEL HOISINGTON,
CHARLES C. KERBY,
DAVID R. AVERY,

Committee.

The following are a Committee of Arrangements for the entertainment of strangers:

HUMPHREY SMITH, Shirley, (North Collins);

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